THE UNITARIAN CALENDAR

The parish priest of Austerlitz
Climbed up in a high church steeple
To be near God, that he might hand
God's word down to the people.

And in sermons grave he daily wrote
What he thought was sent from heaven,
And he dropped this down on the people's heads
Two times one day in seven.

In his rage God said: "What meanest thou?"
And the priest cried from the steeple,
"Where art thou, Lord?" And the Lord replied,
"Down here, among my people."

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OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

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Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

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Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

Vol. 2 FEBRUARY, 1910 No. 6

THE CALENDAR CRUSADE

Ten thousand copies of the Unitarian Calendar are printed each month as local editions for about fifty churches, each taking two hundred or over. In the local editions, these first four pages are devoted to church news and announcements, thus constituting the regular church calendar. It was for this purpose largely that the Calendar was established.

But in addition to these editions, good progress has been made in building up a general circulation of the little magazine. We have at present over three hundred individual subscribers receiving this general edition, and by whom these words will be read.

Already, therefore, we have the nucleus of the Calendar Crusaders, the working fellowship of those who will utilize the Calendar chance to spread abroad the principles of liberal religion, the union of those who have thus been brought together for the furtherance of that cause in which we together believe.

The Calendar chance lies in the fact that we can send to some one who wishes to know more of the Unitarian faith this little magazine for a whole year for only twenty cents. Once a month it arrives, freighted with facts of soul interest. Paragraphic in its contents, it contains the heart of the matter.

I can clearly vision the great good that you and I could do together. By my packing into these pages the affirmations of the liberal faith, and by

your coöperation in widening its influence by increasing its subscription, we could send out thousands of copies as little truth-torches, each lighting the footsteps of some one groping his way now in the dark.

Is it not worth while? The CALENDAR is big enough to be effective, especially in these busy days, when a paragraph is better than a page. It does not take many words to declare the simple truth. Many words are very apt to obscure the plain meaning. There is enough in any month's CALENDAR to start a man upon his way toward the larger truth.

Moreover, there is need as never before for the declaration in definite terms of the rational facts of religion. In the theological tangle of to-day, we are able to point out the path that leads to the open highway. In the midst of unrest and uncertainty, we are able to point out the verities that abide.

The CALENDAR offers an excellent opportunity to those who wish to be true to this liberal trust. It is small, cheap, vigorous, and vitalized by the conviction that the liberal faith is a saving gospel for the multitude to-day.

This is the proposal of a comrade in the cause, and not of a subscription agent. As evidence of which it may be stated that the CALENDAR costs just twenty cents a year per copy, $17.50 per thousand for printing, and $2.50 per thousand for addressing and mailing. The postage is paid for by the American Unitarian Association out of its publicity fund.

For the editing, bookkeeping, and all else, there is not a cent received. Hence I can make the proposal with the best possible grace. I do not offer you gain, any more than I wish it myself. The profit is in the good of others, the widening truth, the progress of the cause we all hold dear.

I propose that within the next month we increase the CALENDAR subscription to 500. Ten minutes

and twenty cents on your part will do it, and do it for a year. And to repeat the process the following month — it is like the computation of egg profits by a poultry enthusiast, only the results are very much more sure.

What do you say? Will you join me in this crusade? Will you give me the chance to speak the message modern in some new place ten times this year? Shall we join in this enterprise to proclaim our message, our gospel of good news, our revelation of the living God?

— *Charles W. Casson.*

THE TRUTH DIRECT

The revelation of truth is direct and of to-day. We should not be content to receive it at second hand from others, but should seek it direct from God. A creed at best is only the shell of what was once a living conviction. What the discarded cocoon is to the butterfly, what the footprint is to the foot that made it, that a creed is to the truth of the present. It is a petrified opinion of the dead past. That man who has his clothes cut by the measurements taken in his childhood is not more foolish than that person who continues to wear a creedal cloak fashioned by the measurements of the human mind in humanity's childhood.

God's truth is revealed direct to-day. This is the fundamental fact in the Unitarian philosophy of religion. We are not dependent upon any mere reflections of the light of former ages. God lives to-day, and lights the human mind to-day. To make any ancient record of revelation the sole basis and authority of truth in the present is to practically refute the great facts of God's presence and man's progress.

To assert that God revealed truth in the past compels the assertion that truth is equally revealed in the present. What reason have we to say that God spoke once, and was forevermore silent? We

are compelled to believe that revelation is both direct and daily. To every one to-day is revealed God's truth. Stand out in the open, and the light of God's truth will surely beam down upon you. You will need no ancient candle in the full light of the modern day.

All the world is a theological college, teaching of God and truth. Every thunder cloud is a blackboard; every tinted autumn leaf is a demonstration; every stone is a text-book; every open field is an open page in the book of God. The flower by the wayside teaches the fact of the creative God. The beauty of the sunset reveals his love. Every noble character is proof positive of the goodness and greatness of human nature.

All great men who have achieved have sought the truth direct. They have never been content with the second hand. The great painter is not the man who copies the pictures of another, but who paints from life, and boldly makes his own style of treatment. The great musician is not the one who plays, however exquisitely, the compositions of another, but who catches some new strain and translates it into the language of music. The great philosopher is not the one who can quote verbatim the wise opinions of others, but who is able to voice the wise opinion of himself. Greatness ever depends upon originality and directness.

God is not to be served in the highest more than in the lowest thing. There is nothing low, nothing mean, degraded, paltry. In all pulsates the power of God, making better, moving higher.

The Unitarian attitude toward truth is that of open-mindedness. It is the adoption of the scientific principle in religion. Facts are all-forceful, and nothing is more sacred than common sense. The Unitarian aim is the quest for reality in religion, and its spirit is intellectual fidelity to the truth self-perceived and self-proved.

TEAM PLAY

BY SAMUEL A. ELIOT

It is sometimes assumed by the critics who are hostile to freedom in religion that a religious democracy like the Unitarian fellowship is nothing but a parade ground for the weaknesses and eccentricities which a better discipline suppresses or conceals; and it is the unfortunate habit of some Unitarians to reënforce this criticism by a temperamental habit of insisting upon their private peculiarities, and calling them their rights. It is indeed, one of the advantages of our voluntary system that it exhausts the human possibilities of dissent. No matter how numerous may be the verbal and accidental differences that separate us, by giving them publicity we disarm them. A self-absorbed individualism is finally oppressed by its own pretensions, and becomes a cause of inconvenience to itself as well as to others.

Unitarians have no barren uniformity of thought or custom. We are agreed that in freedom there must be differentiation; but it is transparently clear that we are all upheld and led forward by the same great convictions, hopes, and ideals. We are all trying to sing the same music, but have not always the skill to hit or keep the key. The remedy is that we must practise more together.

Our deep and true desire for unity may well thus qualify our just pride of independence. We do not propose to dwell ever in tents, or exist as outcast atoms discarded by the law of gravitation. A common religious hope and purpose is the surest of bonds. Shall not our restlessness and incoherence give place to more "team play," and our hesitations to definite advance?

I yield to no one in my adhesion to the good Puritan principle of nonconformity, and I hold absolutely to the supreme right of an independent church to govern and control its own affairs; but

at the same time I believe that the providence of God is now leading our churches into a new era, wherein the guiding principle is fellowship. I believe in harnessing our forces in strong teams for definite tasks, in concentrating our energies, federating our activities, that, without sacrifice of essential independency, we more and more work *together* for the coming of the kingdom of God.

No observant person can fail to perceive a steady and gradual improvement in the spirit and the methods of our fellowship. It has been a process of modification and development rather than of reconstruction. The failure of a single church or mission does not discourage us; and we do not think that nothing has been gained because everything is not accomplished at once, as we do not suppose that the tide is not rising because every succeeding wave is not higher than the last. We may be sure that that cause is always safe which is in sympathy with great moral affairs, with the common sense and intelligence of the people, with the earnest faith and high purpose of youth, with the lessons of experience, and with the convictions of wise and gentle men and women. I know of no cause in this country of which this may be more truly said than of the cause of the religion that upholds the ideals of freedom, brotherhood, and public serviceableness.

There is ever the danger of cherishing the "truth," and forgetting the living interests and issues to which it should be actively applied.

That you are right or wrong in your religious thinking is of less importance than that you are helpful or hurtful in your daily actions.

Angels cannot, and God does not, exercise the power given to you and to me, — the power to reveal truth in speech to the human ear. Shall we not prize and use it more?

THE NEW EVANGELISM

Liberal religion is more than a mental attitude toward truth. It is more than the adoption of the principles of freedom and progress in religion. It is more than the repudiation of certain erroneous conceptions of God and Jesus and salvation and humanity. It is more than the assertion of the right to think for oneself in religion, and to formulate one's own creed in one's own way. It is more than the emancipation from old yokes of superstition that once kept mankind in bondage. It is all this, but more, infinitely more.

It has a saving gospel. It gives up one method of salvation because it has a better one to suggest. Its message is verily tidings of good news to mankind. It affirms more than it repudiates, and puts something better in the place of that which it sets aside. Though it cannot accept the doctrine of the vicarious atonement, or a salvation purchased by the blood of any sacrifice, it declares a salvation that is sane, sufficient and scientific. Liberal religion offers to every man a new faith, a new gospel, a new salvation.

Liberalism is the new affirmative faith. No longer is it to be spoken of as a doctrine of negation. However much it was once necessary to deny, the time and necessity have gone. What was once denied has died in the modern time. Older faiths are on the defensive, denying the new, and fighting against its uprooting influence. Liberalism is assertive, affirmative, progressively positive. In the midst of doubt and chaos, it sounds the word definite and the truth modern.

It affirms a new basis. Human life is inherently good, and not evil. Every man is born to a heritage of power and purity. Life is divine, and not depraved. The theory of a transmitted curse resting upon the tiny shoulders of every new-born

babe is a monstrous misconception. The doctrine of the Satanic parentage of mankind is a base libel on human nature that every true man is bound to repudiate. But these ideas disappear like the shadow blurs of night before the rising sun, and in the greater light the truth reads clear.

So evolves the new gospel. To the man who has believed himself to be the child of evil, who has fancied that every pathway of nature leads inevitably downwards, whose faith in himself has been paralyzed by the thought of inherent weakness and evil, there is the new message,

> "Know that God has made you, brother,
> And that God has made you good."

It is the thought that will transform life, giving new motives and impulses. The whole viewpoint is changed. Life is made new at its very base. A firm foundation for character-building is revealed.

Salvation is therefore the natural development of the real man. It is in no way supernatural, and calls for no power not humanly possessed. It may be simply defined as the growth of the good, the development of the divine, the attainment of the humanly possible. The salvation of a soul is just what salvation is to a flower, or an oak. Perfection comes by natural processes, by obedience to law, by unswerving loyalty to an implanted idea.

—C. W. C.

Whenever we are able to banish discord, harmonize the antogonistic, unify the disunited, and bring peace and a song where before were conflict and a cry, we add our helpful contribution to the realization of the dream and design of God.

The gold of truth has nothing to fear from the acid of doubt. Only the false will be affected. The real thing will be only purged and proved by the process. No man need fear to question concerning religious reality. His questioning can only reveal the true more clearly.

THE NEW MISSIONARY SPIRIT

There is to-day a new missionary spirit making itself manifest amongst us. It springs from the growing consciousness that we in the liberal church have a distinct and saving message for mankind in the modern time. It is born of the desire to share our treasure of truth with those less fortunate, and to give aid to those who need our help.

No better manifestation of this spirit has been shown than in a recent meeting in New York City. On January 3, forty-seven laymen, representing the Unitarian churches in New Jersey, dined together at Kalil's Restaurant. After dinner Rev. Charles W. Casson of Boston gave an address in which he showed the larger opportunities open to the Unitarian churches, and some of the ways in which this wider work might be done.

From start to finish the meeting was splendidly and increasingly enthusiastic. The deepest interest was shown in the discussion of missionary methods. The fullness of comradeship at the beginning was excelled only by the completeness of co-operation at the close. As a practical evidence of the interest shown, it was proposed to have a three-weeks' open air automobile campaign in New Jersey next summer, and in five minutes men present volunteered the use of their machines for the purpose.

This is the spirit that commands success. When once our laymen are aroused to the greatness of their trust, and the glory of its fulfilment, we shall become simply irresistible. Truth have we for the modern mind, and freedom to use it. For us there is no fetter, no curbing creed, no confining limitation. To know the greatness of our task, the world-need of our message, and the worth of our deed in proclaiming it, is to be transformed into a fellowship valiant and victorious.

CO-OPERATION IN THE CHURCH

Both pulpit and pew must contribute toward success. Our not recognizing this fact is the commonest cause of failure.

The right conception is not that of a dray-horse pulling a load. Many think so. When a minister candidates, he is showing his mental muscle and pulling power; when he is called, he is duly purchased; when he is installed, he is properly harnessed; and thereafter, he is expected to pull the whole load alone.

You have perhaps heard of the minister who was helping several of his deacons get in a load of hay before the rain fell. When the load was on, all seized the wagon, to draw it to the barn, the minister in the front, and the deacons pushing behind. After a while the load became heavier and heavier, until the minister, stopping and looking round, perceived the cause. One by one the deacons, finding that the load kept on moving after he had stopped shoving, had ceased his effort and climbed up into the load!

How often, when a minister starts his work in a new parish, there is a sigh of relief among the people, as they climb up on the load once more, and complacently settle down to watch him draw. And how often the minister tugs in the traces, year after year, fancying that he is drawing his church people nearer heaven and happiness, while his strength and optimism and courage gradually ebb. It is a type of suicide that is both unjustifiable and unprofitable.

In the real church, every member is called to the work of the ministry and the organization. The pulling power of the pulpit is as nothing compared to the pulling power of the pew. When the pew ceases to pull, there is no difficulty in predicting the future of that church.

DECLARING OUR MESSAGE

We of the liberal faith have the religious message that men need to-day, and in which they may rationally believe. All men are really religious, — let us never forget that. Discarding the form does not imply disbelieving the fact. The seeming irreligion of men is but the unrest of an epoch-making change in religious conceptions. It is a time of transition. The old passes. The new comes, casting its shadow before it shows its substance. The foundations of faith have given way, and amid the theological tangle and chaos men are wondering whether it will ever be safe to build sky-structures of faith again, or whether they must hereafter dwell in the safe cellars of an intellectual unfaith.

We have already demonstrated the feasibility of building. We have safely attained the new. The vague has become vital. We have been through the thicket-tangle, and have come out into the open. We know the path, and can direct those who are still groping their way. We have the word that humanity needs at this crisis in its religious life.

It is apparent that those we need to reach, and who need our message most, are out of the liberal church. It is surely our task not only to stimulate those who are on the way, but to start those who have not yet begun the journey. The church is more a life-boat than a pleasure skiff, and the one man in danger should engage more of our attention than the flock of friends who voluntarily surround us.

This we have apparently never fully realized. We have been building house-boats for the quiet bays of life, and not life-boats for the surge and swell of the open sea, where the waves of sin are beating over the shoals of ignorance, and where many a boat goes down for lack of the beacon of a truth or the hand of a comrade.

But we shall never accomplish the larger and nobler work that is possible to us until we have realized that the Unitarian message is a saving gospel for all, and that our primary duty is its declaration to all. It should be yours not only to give greater hope to each other, but to give hope to those who have never yet shared our privilege or our power.

Our word is a world-word. Our message is a mankind-message. It is for all, — the common, the low, the ignorant. It is the gospel needed to-day, the gospel of good news, the gospel of a sufficient salvation. Upon the greatness of our conviction of this fact will depend the greatness of our success as a religious organization. — C. W. C.

Rev. Frank O. Hall once said, "If any man can shake the foundations of my faith by his crowbar of doubt, I want to know it; and if he cannot, I want him to know it." This must be the attitude of every man who desires fullest reality of faith.

Religion is at the root of life. It is the source of action, the governing principle, the determining factor. All else is but its outgrowth and expression. The real religion of a country will be inevitably revealed in its social and industrial life.

There is more of God to be seen with one's own eyes in a single day of modern life than is to be found by the intellectual groping through a whole century of the past. Fragmentary glimpses may be found there, but God in his fullnness of reality and power is with us to-day.

To no nation has God given the soul-saving truth in trust for the rest of the world. China has other avenues to God and heaven than those missionary mediums that we piously supply. Every man and every nation must look to itself for the saving revelation and strength.

THE SOCIAL SIDE

We have at last come to realize the fact that no longer can we treat a man, in his religion or aught else, merely as an isolated individual, unrelated to his fellow men. More and more are we forced to acknowledge and reckon with the complete inter-relation of human lives. The old idea of individualism has gone. There is no such person as a private individual. All men are bound inextricably to their fellows, forced to share in the common ills or fortunes, and without power to escape the influences that play upon all.

Man is a social segment, and no philosophy of religion is adequate or complete that does not deal with him as such. Personal salvation is as much out of the question as the salvation of the thumb when the body is dying of blood poison. No man can cut himself off from the multitude. No man can rise independently of the tidal reach of humanity's life. No man can successfully play the saint when the majority of other men are still actively engaged as sinners.

Religion must therefore be interpreted in social terms. The inter-relation of men must be recognized. The spiritual fact must be translated into the language of social duty. The inevitable sequence of religious principles must be worked out and faithfully declared. The scheme of salvation must be altered to fit the modern fact and need. The modern Goliaths must be faced, and the guns of our righteousness must be trained upon the foes of humanity to-day.

Sin and salvation are both social. When Mrs. Gilman wrote,

"For the deeds men do together are what save the world to-day —

By our common public work we stand or fall —
And your fraction of the sin
Of the party you are in
Is the sin that's going to damn you, after all!"

she expressed the truth in its raw essence. Socially we sin and are sinned against; socially we save and are saved. It is the modern form of influence and action, and every new day makes it more real and more fully operative.

Whatever may be our personal protest against social evil, we are caught in the swirl of it, and made part of the very cause of it. No man can feel sure that he had no part in the long line of influence that drove some other man to the wall. We who are bitter in our condemnation of child labor are forced to accept part of the profit made on their cheap labor in the purchase of the goods they help to manufacture. We can never feel quite certain that the foundations of our private fortune do not press heavily and unjustly upon some of our fellows.

The truest text for a modern sermon is the wise statement of Paul, that "No man liveth to himself." It expresses the fact of greatest importance in life to-day. Until we in our religion take fullest cognizance of it, we shall not be prepared to do our best. It is the central fact in religion. To disregard it is to leave out the part and principle most vital of all. To accept it and act upon it is to revolutionize the old individualistic conceptions of religion which do not fit the needs or conditions of the new social era upon which humanity has so lately entered.

Then must we welcome the new social prophets whose words sound clear in our ears. We may not agree with their theories, but we owe them, at least, a careful consideration. We may rightly think that their condemnations are extreme and

somewhat unwisely spoken, but we owe it to ourselves, at least, to see what proportion of truth their denunciations contain. The social reformer may not be the Christ whose words point out the way to social salvation, but he is very likely a John the Baptist whose work and word are necessary to open up the way. And in any case he is a man who has the modern spirit, and a vision, more or less clear, of life as it ought to be.

If the church would be in line with modern forces and adapt itself to modern conditions, it must frankly deal with the social significance of life and religion. To refuse recognition, and to continue to declare either a scheme of personal salvation or a program of personal character-culture, is to become hopelessly out of date. Even with a theology in accord with scientific principles and the highest criticism, without the social interpretation it must lack power and attractiveness. — C. W. C.

THE WIDER MINISTRY

There never were so many men and women going into the ministry of religion in all the ages as there are to-day — never! They do not all go into the pulpits; they do not all read the ritual; but they are at work — doing what? Making the revelation of the divine more universal; taking up that child, believing that it, too, hath in it some sacred hieroglyphic to be deciphered; taking up that child, with a brothel one side of it and other corruption at the other; with no name, unwelcome, misshapen, bearing on its body the signs of bestiality and crime; taking it up, believing that that hieroglyphic of the divine may be translated into a redeemed and noble life, and so, believing in it, doing it, — and doing it right along. Is not this ministry? — *Anna Garland Spencer.*

THE CHURCH WHEEL

A liberal church is a wheel upon which the world should advance to the kingdom of love and peace and justice.

Truth is the axle of the wheel, strong, unyielding, firm, bearing surely all weight put upon it.

The minister is the hub, clinging ever to the axle-truth, and willing to endure the wearing heat and friction of progress.

The members are its spokes, reaching out in widely diverging directions, but all firm-held at the common center.

And brotherhood is the tire, binding all together, securely set in the flame of a common experience, and enabling all to stand the jolt and wrack of the on-moving. — C. W. C.

Sometimes conservatism is only cowardice. It requires courage to face the new and the untried. It is always easier to lie down beside the camp-fire of dogma, than to pack one's kit and set out over the untracked way. But truth to-day demands men who shall radically dare.

Religion deals with no fractional part of life. It has a very definite relation to every part of it. It has to do with the social, industrial, and political relations of men. It is at the basis of business, and dominates every act of it.

The belief in a free salvation in religion has worked infinite harm in all the rest of life. It has given to men the wrong idea that anything can be secured without its being paid for. The salvation that is free is worth only what it costs.

Until we are ready to interpret the kingdom of heaven into terms of social duty and relation, it will remain a more or less vaporous vagary, lacking reality and vitality, and without any stirring significance either to ourselves or to others.

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The leadership of Jesus,
Salvation by character,
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